

The Bombay Guardian.

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WEEKLY REVIEW.

—It is reported that five Central American republics—Costa Rica, Guatemala, Nicaragua, Salvador and Honduras—have agreed upon a treaty which provides that if any difficulties shall arise between any of them it shall be settled without war by the arbitration of any one of the following nations: United States, Argentine Republic, Chili, Mexico, Switzerland, or any of the five great European powers; that none of the five republics shall form alliance with outside nations without the consent of all, and that delegates from the five republics shall meet annually to consider matters of mutual interest. It is the hope of the ablest men in these republics that this will help to bring about a federal union of these States.

—Most of our readers are doubtless aware that for several years a great petition from women in all parts of the world, to the Governments of the world, has been in course of signature, asking for the suppression of the traffic in intoxicating liquors. It is now stated that Miss Frances E. Willard, of American, the President of the World's Women's Temperance Union, is proceeding to Europe to take this petition round to its various Governments.

—MR. EDWARD CLIFFORD having returned to England from his visit to Father Damien and his leper community at Molokai in the Sandwich Islands, spoke in London at the meeting of the Church Army. He said he believed leprosy to be infectious, and he wished that the Government would separate the 135,000, lepers in India, like they are kept apart at Molokai. He has been writing fully on this subject in the English magazines.

—SIR RICHARD TEMPLE has appeared at one of the Missionary May Meetings in London as an advocate of missionary secular educational work. As Sir Richard Temple is well-known as a leading partizan of the licensed traffics in impurity, liquor, and opium, and is getting more and more notorious as the opponent of Christian measures in the House of Commons, the advocates of spending missionary money upon secular education are not likely to gain much by their new champion.

—THE last mail from England further reveals the bitterness with which Mr. Hugh Price Hughes is being attacked for publishing the articles on a "A New Missionary Policy for India," in the *Methodist Times*. The devil has a large entrenchment in conventional Christianity. One newspaper in writing disparagingly of the articles says "they possess no literary merit." Perhaps not. We hardly know anything that can be more offensive to God than the intrusion of this literary pride into the discussion of methods for bringing the heathen to a saving knowledge of the Lord Jesus Christ.

The remark about literary merit shows the immeasurable distance that exists between Christ in the carpenter's shop at Nazareth, Christ voluntarily dying a malefactor's death upon Calvary, and the genteel Christianity of this age, honeycombed with intellectual pride and the conceit of culture. If Christ were to appear to-day as He appeared nearly nineteen centuries ago, there are literary exponents of Christianity who would write Him down as a low-born impostor, a carpenter's son, forsooth, having the daring impudence to instruct graduates of British Universities. There are thousands of fashionable Christian places of worship where His appearance in plain garb at the door, without having paid for a seat, to hear a Master of Arts read an apologetic essay on Christianity, would be deemed an intrusion and a nuisance. This is a type of not a little of what passes for Christianity in this age. It is almost unnecessary to say that it is not the Christianity of Christ. It is equally clear that it is not the Christianity that is going to bring about the Salvation of India.

—THE *Indian Witness* argues that Drs. Duff and Wilson never contemplated the present state of affairs in secular-educational "mission" work. The editor says,

In Dr. Duff's College there was no toning down of definite Christian teaching for fear that the revenues of the School might suffer. Pupils were personally dealt with on spiritual matters. Professors visited them in their homes and prayed for them there. The School was a Christian School, with the conversion of the students as the focal point of all effort. Abandonment of original lines of effort through force of circumstances, and it is to be feared, the substitution of the civilization and development of the pupils in room of their conversion, have led Higher Educational mission work far astray from the paths marked out by Dr. Duff. Government now prescribes the curriculum. The Bible is usually taught and listened to in a perfunctory way, with no wrestling with God on the part of the teacher that it may prove mighty in convicting the pupils of sin. In the higher classes—the F. A., B. A. and M. A.—the vanishing point of Scripture teaching is reached, no Bible instruction whatever being given, and the graduates go out unconvinced, unsaved, hardened. It is high time to consider whether this form of mission work is true to New Testament directions, true to those who subscribe to mission funds, and calculated to produce the best results. Radical reform in the present methods is certainly demanded. Dr. Duff himself would be the first to deplore the manner in which this work is commonly carried on, were he here.

—MORE faithful words from the same editor are to the following effect—"Many of the arguments by which those in Higher Educational mission work defend their position, overlook the office and work of the Holy Ghost. They do not honour Him who alone can bring conviction home to the heart. They do lead to a dependence upon means purely and solely human to win the soul. Spiritual power lies along the line of dependence upon the Holy Ghost. Few

ministers who have received a rich anointing of His power are willing to spend the most of their time teaching heathen boys mathematics and English literature.

—In reference to the article in our current issue, entitled "The Influence of Scepticism on character," it was our lot to peruse, not long ago, extracts from a published diary of a lady who had had a considerable name for her piety in the Christian church to which she belonged. Her diary was plentifully be-sprinkled with statements to the effect that "her soul was dark," and bemoaning her spiritual state generally. It was a most unhealthy book to place in the hands of a young Christian. A little further reading in the book revealed that the pious lady was also a literary lady and as such was the constant reader of the most notorious German rationalists, not of course as a believer in them, but from mere curiosity, and for the purpose of keeping up her reputation as a literary woman. Of course this was the cause of her spiritual darkness. It is impossible for Jesus Christ to fill the heart with peace and joy and light, when one is dabbling with the things of darkness.

—WHEN General Booth of the Salvation Army was a lad, he had placed in his hands a pamphlet by the notorious atheist Robert Dale Owen, on "Eternal Punishment," in which the sceptic after detailing what eternity really is, points out the fact that very few Christians of his day who professed to believe it, really did so, for they did not live as though they did. Instead of staggering young Booth's faith, it strengthened it, and made him determined that, although all men should forsake Christ yet would not he. He determined to live as though hell and eternity were real, and the consequence was the Salvation Army. Speaking lately in Scotland, he said, "Is there any damnation of hell? If there is not, throw your Bibles away, and live and die and shake your fist in the face of God Almighty. Give the whole scheme up. But if there is the damnation of hell, how dare you be content with preaching about it, and not going to work as if it was a reality. Come and follow Him. Shut yourselves up for a week, for a day, for an hour, and look at Heaven, Hell, and Calvary, and then come out and live the convictions that God will burn into your breast." There is no doubt that non-belief in eternal punishment arises as much from a self-indulgent laziness of character, as from any other source. The doubters argue, "If hell is real, I shall have to set to work for Christ, if it is not, I can remain as I am. I would rather remain as I am, therefore I prefer to believe that hell is not real."

—It is extraordinary with what prejudiced eyes men who themselves are living luxurious and self-indulgent lives will look on those who are living in a plainer and more healthy style. The way in which we

have heard some people speak of the late Editor of this paper is a good illustration of this. He was a man who worked for forty years in India, without going to England or America for "a change." The secret of it was the very plain (and therefore wholesome) way in which he lived. And yet we have heard people who have repeatedly had to go to the hills and to England, in consequence practically of their luxurious and indolent lives, say that George Bowen "might have lived years longer" if he had only lived like them. The fact is that luxurious, indolent people in India, have not the prospect of living above one half the time of hard-working, abstemious men like George Bowen. The Salvation Army in India is another case in point. If a Salvation Army officer dies or is sick, all European India rings with laments upon the "dreadful mortality" in the ranks of that estimable missionary body. Mr. Booth-Tucker, however, contends that the Salvation Army is the healthiest of all the missionary societies in India, and professes to prove it from Dr. Badley's well-known Missionary Directory. The Rev. Thomas Champness in England is being just now attacked in a similar way because one of his "Joyful News" evangelists has just died. The godly ambition of Mr. Champness is to make a way by which scores and hundreds of English Christian working-men can come out to India, amongst other places, to preach the Gospel. It is simply cowardly to attack him because one of his missionaries has died. If the Lord tarry, missionaries, like all other men, must die sometime, and personally speaking, we would as soon go to heaven from India as from England or America.

—ONE of the most tremendous indictments of those who oppose the preaching of the Gospel as the means of salvation is contained in the first chapter of the first epistle to the Corinthians. In that chapter Paul, inspired by the Holy Ghost, definitely says that "the preaching of the cross is TO THEM THAT PERISH foolishness," (v. 18.) So that the very fact of a person deprecating preaching shows that such a one is as yet amongst those that are without Christ and perishing. The whole of that chapter should be prayerfully read by all who wish to arrive at God's thoughts on the present controversy on Missionary Methods.

—THE lively monthly magazine entitled "The Converted Catholic," published at New York, and edited by James A. O'Connor, a converted Romish priest, is a significant sign of the times. The character of the Gospel he preaches in its pages may be inferred from the following note in the last number,—

The Priests frequently meet cases in the confessional called *recidivi*—persons who fall into sin again and again—to whom they cannot give absolution, however penitent they may appear. They are "put back" for a week or two, trusting to their own efforts to refrain from sin. If those poor souls knew that the Lord would receive them they would not rely upon their own strength to avoid evil. He would give them grace and help in their hour of need, and according to His promise, would keep them in the way of righteousness.

—ONE of the few Native Papers that supports the pretensions of Charles Bradlaugh to represent India in the House of Commons, advertises an Electro-Galvanic pen, the use of which will protect from

"Cholera, Small-Pox, and other Epidemic diseases." Superstition and atheism are not far apart.

—A MINISTER sends the following story about John Bright to the *British Weekly*:—The train in which Mr. Bright was once travelling to Rochdale was detained at a small village a few miles from the town. Mr. Bright inquired the reason of the delay. One of the railway porters replied peremptorily by saying: "Put thee head in, an' owd thee din." Another railway servant, who had recognised the tribune, asked: "Do you know who you were a speaking to?" "No." "Why, John Bright." The porter hasted to the compartment, and, putting his head through the window, said: "Aye, John, you mun forgi'e me. I didna know it war you." We are unable to give the reply.

A TOUCHING INCIDENT.

There is a family in this city, remarks a Detroit newspaper, who are dependent at this moment upon a little child for all the present sunshine of their lives. A few weeks ago the young wife and mother was stricken down to die. It was so sudden, so dreadful, when the grave family physician called them together in the parlour, and in his solemn, professional way intimated to them the truth—there was no help.

Then the question arose among them who would tell her. Not the doctor! It would be cruel to let the man of science go to their dear one on such an errand. Not the aged mother, who was to be left childless and alone. Not the young husband, who was walking the floor with clenched hands and rebellious heart. Not—there was only one other, and at this moment he looked up from the book he had been playing with unnoticed by them all, and asked gravely:

"Is mamma doin' to die?"

Then, without waiting for an answer, he sped from the room, and up-stairs as fast as his little feet would carry him. Friends and neighbours were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed, and laid his small hand on his mother's pillow.

"Mamma," he asked, in sweet, caressing tones, "is you 'fraid to die?"

The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

"Who—told—you—Charlie? she asked faintly.

"Doctor, an' papa, an' gamma—everybody," he whispered. "Mamma, dear, 'ittle mamma, doan' be 'fraid to die, 'ill you?"

"No, Charlie," said the young mother, after one supreme pang of grief; "no, mamma won't be afraid!"

"Jus' shut your eyes in 'e dark, mamma, teep hold my hand—an', an' when you open 'em, it'll be all light there."

When the family gathered awe-stricken at the bedside, Charlie held up his little hand.

"Hu-s-h! My mamma doan' to sleep. Her won't wake up here any more!"

And so it proved. There was no heart-rending farewell, no agony of parting; for when the young mother woke she had passed beyond, and as baby Charley said: "It was all light there."

The Bishop of Moosonee has a diocese as large as Europe; it extends all round the Hudson's Bay territory and reaches up to the North pole. There are 10,000 people under his care, and in the whole vast region there is no resident minister of any other body besides the bishop and his seven clergy.

TOO MUCH FOR THE DEVIL.

An old negro, who could neither read nor write, says the *American Christian Standard*, asked his wife to write down the fact, the time, and the place of his conversion. On one occasion, when everything outside was going wrong, and things inside seemed to be in danger of going wrong, the old man went home, and asked his wife to bring out that paper. Taking it into his room, he laid it on the table, and, pointing to it, said, "Mr. Debbil, you read dat while I pray." This is different, and much better, than the case of the man who went to hunt up his "evidences" to read them to a friend, and found that the rats had almost annihilated them.

A REAL HERO.

In the early part of last year, Mr. H. H. Johnson, the Queen of England's Vice-Consul of the Oil Rivers, West Coast of Africa, undertook a long journey into the interior in order to make peace between the people of Union and Old Calabar. When he reached Union he was warmly welcomed by the Natives, when his mission of peace was understood. He settled the matter by making the Calabar people give up the Union prisoners to their own friends, and the Union people return their Calabar captives. Some way further up the river two more tribes were at loggerheads. On proceeding there, he ran into a considerable amount of danger, the Natives not understanding his peaceful mission. He says,

As soon as we came in sight of the stockaded villages of Iko-Morut, many excited chocolate-coloured Natives could be seen hurrying along the banks of the stream and posting themselves in ambush behind the trees. Then first one gun, then two, three, four guns went off; then there was a regular hail of slugs and stones, whipping up the surface of the water, and, in one or two cases, whizzing over our canoes. In the face of this warm reception, it would have been impossible to proceed, for, at any moment, a shot might strike our canoes and send them to the bottom. As to returning the fire of these poor, stupid savages, nothing was further from my thoughts.

But Mr. Johnson did not run away. He had the canoes steered to an unoccupied sand-bank in the centre of the stream, and, as soon as the natives saw that he stopped, they ceased firing. Then he got into his small despatch canoe, with two interpreters, hoisted his white umbrella, and assuming a smile, quietly landed on the crowded beach, to the silent amazement of the natives, who were armed to the teeth. He was conducted to the chief, who, for a long time, could not be prevailed on to see him, on account of his presumed powers to bewitch him; but a little friendly conversation through the red screen of his apartment, and the hint that he had brought a pretty present, reassured him, and before very long peace was concluded between him and the other tribe with which he was at war. On his way back Mr. Johnson was captured several times, but released when his captors became further acquainted with him, and heard what mission he was on. On several occasions the Natives hugged him, to show their affection for one who was willing to risk his life in being a peacemaker.

A SENSIBLE PROTEST.

A Protestant Cathedral is about to be erected at Berlin at a great outlay of money. As the city greatly needs churches and pastors, the proposal has excited much hostile comment on the Continent. It is said: "Why not provide twenty places useful for preaching the Gospel, instead of one useless building, which however beautiful it may be, will certainly cut a poor figure beside the cathedrals which have come down to us from the Middle Ages."

ECHOES FROM THE MAY MEETINGS.

The Baptist Anniversaries are among the earliest of the popular London gatherings known familiarly as the "May Meetings." The Baptist Union commenced its session at Bloomsbury Chapel on April 29th, when Dr. Clifford retired from the Presidential Chair in favour of Rev. J. T. Wigner, of New Cross, whom the Dr. facetiously referred to, as having been a successful pastor while he himself was in the nursery.

There is a sermon in the title of Mr. Wigner's inaugural address :—

OUR LIFE IN CHRIST ; THAT LIFE FOR HIM ; OR
CHRIST LIVING IN US : WE LIVING FOR HIM.

Alluding to the Baptist Union he said, "Our Union was never stronger and more eminent in Christ's work than it is to-day. Never was there more of true sympathy and brotherly kindness, growing out of clearer knowledge of each other, of our common work, and of the honour of our Divine Lord. We are greatly mistaken if there be not a growing desire, a more intense concern, 'to approve the things which are excellent,' and to imitate Him 'who went about doing good.' In all this we may be wrong, and the wish may be 'father to the thought;' yet such is our deliberate conviction, and we dare not fail to avow it. It may be that difficulties against which we have to contend, that the furnace of trial through which we have had to pass, have led to deep searchings of heart, have drawn us into closer communion with God, less of reliance on man, and a quickened trust in the Lord, the Head of His Church, and have led us in utter renunciation of self to say, 'Lord, what wouldst Thou have me to do?' It may be that thus we have been both driven and drawn into closer fellowship with each other and with our Lord, driven by the 'Euroclydon' of opposing influence, drawn by the 'constraining' influence of the love of Christ. In a word, have we not felt more keenly the entire necessity, the infinite blessedness of the life which is in Christ Jesus.

Brethren, beloved, we are not pessimists. We dare not be! Life in our glorified risen Lord runs counter to this. He is our Life, and "because He lives, we live also." He is our Lord, and whilst we render unreserved obedience to His Will we shall be kept as beneath His eye, near to His spear-riven side. He has sent us into His vineyard for service, and each of our hearts say :

Lord, I would serve and be a son,
Dismiss me not, I pray ! "

AT THE BAPTIST MISSIONARY SOIREE,

the Chairman said, "The organisation which we have inherited has a staff of 125 English missionaries at the present time, 334 native preachers, and an income during the past year of over £67,000 for general purposes. A contrast, this, to the £13 2s. 6d. and the staff of two missionaries with which our Society, the first of modern missionary societies, was commenced in the year 1792. By referring to the report, of which I have had a copy, I find that at least one thousand converts have been added to the various mission churches during the year."

At the Annual Meeting of

THE CHURCH ARMY,

the secretary, Rev. Wilson Carlile, did not fail to allude to their Indian Missionaries who lived on sixteen or seventeen shillings a week. In giving some of his own home mission experience he said :—"Recently a poor blaspheming drunkard was reviling them, so he (Mr. Carlile) placed his arm round the man's neck, and said, 'God loves you, my brother, and wants to make a man of you, and put a good suit on you.' 'Does he?' the man answered, and then dragged Mr. Carlile within the 'lobster-doors' of the public-house. Inside the man seized a quart pot, and offering it, said, 'Here, ye shall drink it all.' 'There was something good in that man,' Mr. Carlile added, 'and we want to save such.'"

MRS. EVERED POOLE

in a touching speech at the Midnight Meeting (Rescue) Association's gathering, said that last week she had read an article referring to the large quantity of wreckage which might be found floating on the Atlantic. It was to be regretted that no step had been taken to remove it, and thus to prevent large Atlantic steamers coming into collision with it, and it was suggested that a man-of-war should forthwith be sent out to sink it at once. She could not help thinking that this was always man's way of doing things—get rid of it, clear the ugly wreck out of the way, and let them hear no more about it. But this was never God's way, and she could not help now and again thinking: What was God's thought concerning the wrecks of human character which were now to be seen floating about? for that wreck on the ocean was but a terrible picture of the human wrecks which are being cast ashore. One of the most pathetic stories of Abraham Lincoln was a little one in connection with his early life, when his profession called him to go long distances from home. One night he and his friends were returning after a long day's work, when on passing a shed they noticed that Abraham Lincoln had stooped down to look at two little half-fledged birds that had fallen from their nest. His companions joked him for being so sensitive, and called to him to come on. But he said, "I must find the nest of the mother bird." Later on, when he returned, he was greeted with shouts of laughter. His reply to the jeers was, "Do not laugh at me, for I could not have slept a wink all night as I thought of those poor little birds out of their nest." And his companions far from jeering, honoured him for the sensitiveness he had shown. And that was only a picture of the profound tenderness which characterised his after life when he tried to do his best for the outraged and wronged. There was a higher service to be engaged in than attending to the lower creation, and the speaker said she herself could pity those whose hearts are so full of self that they can sleep and take their ease while there are cries for help falling continually upon their ears. The wail of the mother bird was the chief thought in Abraham Lincoln's mind, and he would have heard it all night, and Mrs. Poole could not but be comforted by the thought that all their woes might be poured into the ear and heart of their heavenly Father.

THE CHURCH MISSIONARY SOCIETY

had, if possible, more than usually crowded and enthusiastic meetings. In reading the Report, the Rev. R. Lang as secretary of the African group, extemporised a statement explanatory of the telegrams from East Africa. Mr. and Mrs. Roscoe, the Rev. W. E. Taylor, and Dr. Edwards are at Zanzibar having been ransomed from Bushiri. Mr. Hooper, who is hastening home that he may appeal to his old University at Cambridge for more men for Africa, is detained by Bushiri for a price, which no doubt will be paid, so that there is really no fear for his safety. The Rev. H. Cole and Mrs. Cole, and their two little ones, with the Rev. J. C. Price, are at Mwapwa; Mr. Wood is at Mamboia; Mr. Mackay and the Rev. E. G. Gordon are in Usambiro; and the Rev. R. H. Walker is at Nasa. The financial statement could not fail to draw forth more than applause, a thanksgiving cheer. The ordinary receipts have been 211,378l. 3s. 6d., with 40,638l. 9s. 11d. to special funds, climbing to a total of 252,016l. 13s. 5d. The expenditure has been 227,173l. 16s. 4d., but to this should be added 8,651l. 4s. borne by Extension and other funds. This would compose a total of 235,825l. 0s. 4d. The surplus carried to the Contingency Fund is 5,355l. 3s. 6d. Under present financial arrangements this Contingency Fund is the barometer of the Society's position. Last year it was entirely exhausted.

The wind-up of the morning meeting, says the *Rock*, was most fittingly by an eloquent Welshman, and one of the best of Welshmen to boot, Canon Howell, of Wrexham. "You English

people," said he, "are an admirable race for energy, and pluck, and steadfastness; but I sometimes think you would be all the better if you had a slight dash of Celtic enthusiasm in you," and he proceeded to impart that dash, evoking a succession of ringing cheers, alternating with smiles at his good-humoured sallies. He enlarged upon the fact that on a single race-day more money would change hands at a race meeting than a whole year's income of that society; and what, he asked, were occasional legacies of ten or twenty thousand pounds to the amounts often proved for probate duty. He rejoiced in opposition and attack, because the hotter the furnace the finer the gold, and he urged every one to move heartily onward.

SIR ROBERT PHAYRE

presided at the anniversary of the Trinitarian Bible Society. At that meeting the Rev. Richard Roberts related that not long ago, when in Paris, he heard two men who had been converted from atheism give their experience. It turned out that their atheism was not a revolt against Jehovah, but rather against the God of the priests, and that no sooner did they read the New Testament in its purity, than they came to a mind and heart knowledge of Divine truth as it is in Jesus. Therefore, he urged increased vigor in the circulation of the Holy Scriptures.

THE BISHOP OF LONDON

affirmed at the meeting of the National Temperance League that the Temperance movement is really affecting the great body of the people of England, and that the use of intoxicating liquors is visibly declining; and the Rev. J. Jackson Wray spoke forcibly of the need of the churches and the ministers of Christ, being aroused upon the drink question. Ministers of Christ, he said, are sometimes appealed to, to cast out the demon of drink, but they cannot, because "this kind cometh not out but by prayer and fasting;" if they expect the masses of the people to abstain from strong drink they must themselves set the example.

THE WESLEYAN MISSIONARY ANNIVERSARIES

were largely excited by references to the "New Missionary policy for India" which has been argued for in the columns of the *Methodist Times*. Rev. J. W. Faraday from Cape Colony had not proceeded far with his speech before he was contrasting the two-roomed and thatched cottage in which he lived in the Transkei with the "comfortable abode of ease" in which he understood the "Friend of Missions" penned his articles. But, nevertheless, Mr. Faraday's was one of the old-fashioned missionary speeches, telling of work among the Kaffirs. The story of an old Kaffir chief who, until he was 60, was a sensual polygamist, but is now a professing Christian and a Wesleyan local preacher, was the chief feature of the speech. Rev. D. Rees also attacked the writer of the articles in question. In preaching the annual sermon at City Road Chapel the Rev. E. E. Jenkins asked "What current events may be accepted as signs of the progress of Christ's kingdom in the earth? Firstly: The fact that Christianity is the only religion in the world. Is there another on earth? There are great systems of belief in India. Hinduism is the illustrious mother of religions. Buddhism is her daughter. But both religions are dead. I admit that Mohammedanism is a living power, but not a living religion. That system, founded on imposture, built up on treachery, and crowned with lust, is not a living religion. In the presence of civilisation it fails utterly. Do let us hear no more about Mohammedanism being a half-way house between Paganism and Christianity. The second sign is to be found in the ascendancy of Christian sentiment. By sentiment I mean the unwritten law or judgment or feeling which animates the public mind. This is the unconscious tribute which the world pays to Jesus. It is a distinct Christian power, fostered by tradition, strengthened by teaching, and found only in its most perfect form amongst the disciples of Jesus."

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—The Telugu Mission of the Church Missionary Society goes forward by leaps and bounds. The total number of Christian adherents on Dec. 31st of the year 1849 was 65; on the same date in 1859, it was 177; in 1869—1,726; in 1879—3998; and in 1888—8755.

—The Rev. A. F. Painter of the Church Missionary Society, labouring in the Mundakayam District was lately in considerable danger from the attacks of a mad elephant. Four days after, the elephant was slain, after killing two Natives.

—The same missionary afterwards had a narrow escape of being roasted alive, being caught in a jungle fire. He says that he realized somewhat the sensation of a Hindu Fakir between four fires, with the jungle burning on three sides and a scorching sun overhead.

—The Romanists are causing some trouble in the above Mundakayam district, to the Protestant missionaries. They open up no new ground, but follow in the footsteps of the Bible evangelists, and amongst other things permit those who join the Romish ranks to drink arrack on every day except Sunday. Total abstinence is enforced in the Protestant missions. The Romanists also teach that their adherents may work on Sunday.

—The C. M. S. is doing a good work at Cottayam amongst the people of one of the most ancient churches in the world, the Syrian church. The Jesuits are making the most strenuous efforts to tack this church on to Rome, and the writer of the annual report of the Cottayam Mission therefore says with reason to these Syrians, "Beware of the efforts of Rome. Whatever her fair speeches may be, she will be satisfied with nothing less than the absorption of your Church into her own. Beware of every system that would make religion consist only of externals, or usurp for a mere human priest the functions of the One High Priest, the only Mediator between God and man, the Man Christ Jesus."

—The "Report of Evangelistic Work" done by Mr. W. C. Donaldson and his assistants at Poona and Uruli for 1888-89, is an interesting account of a somewhat new departure in mission work. The mission consists of himself, his wife and three children, a lady helper, and some catechists. He says,

At present we are living in a hut 25 by 15 feet; the walling being made out of the bajaree (a kind of grain stalks,) and the roofing thatch. Our catechists and other servants living in the same way. I think we have hit upon a humble line of missionary life which brings us closer to the heathen and avoids many of the difficulties of mission work in this country.

Mr. Donaldson is very happy in his work and says,

I have heard and read a great deal about the difficulties and hardships that have to be gone through in Native work, so much so, that it is my belief that many a good earnest young worker, is kept back from this field. But after a trial of two years, with none to look to beside my Master, I can safely say that I have found none of these difficulties.

Mr. Donaldson believes in straight-ahead, pointed Gospel preaching with no argument. He speaks as an ambassador for Christ, and not as a timid apologist for Him. In conclusion he winds up with a stirring appeal to his fellow Anglo-Indians to

Come out boldly for this Native work. There are a few I believe, but they are a very small number, who have joined one society or another. What I call for are men who will work in the vineyard without looking for help from any particular society, but looking to Him who calls them to do His work. Put heart and soul into it and remember that you work for the Lord. We Anglo Indians have far greater advantages and know more of India than many a missionary who comes out fresh from England or America. Perhaps you may ask where the money is to come from. My experience, when I entered this work was that He who fed the sparrow and clothed the lily of the field

would surely feed and clothe me who came to do His work, and I assure you He has done wonderful things for me. If we are to believe the Bible at all, let us claim the promises in it. Then again what is wanted, is men who have been to Jesus' school and learnt from Him. You will do the heathen no good with your theology. The only way to win him will be to tell him of God's wonderful love for man, when "He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

—The Committee of the Bible Society, for the revision of the Marathi Bible is now at Mahableshwar, sitting several hours daily at the work of translation. The Committee consists of three European and American members and four Native members. The revision of the Bible has thus far progressed very slowly, but it is hoped that by using the holiday months for this work much more rapid progress may be made. —Dnyanodaya.

—The latest news from Central Africa from grand old Bishop Taylor runs as follows, "I am at the front, with Jesus, in good condition. My missionaries all along the line, as far as I learn, are well and hard at work for God—carrying out His purpose concerning the heathen."

—Bishop Taylor has got a treasurer like-minded with himself, that is, full of faith. The Bishop asked for 4000 dollars by a certain date for his work, and his treasurer instead of obediently requesting the public for the four thousand dollars, paid out five thousand from his own pocket and asked the public for fifty thousand. He expects it to come in. From fifteen to twenty thousand will be devoted to the work that the Bishop started in South America, and the rest will be spent in the African work.

—The Church Missionary Society reports encouraging work in the Delta of the Niger. The inhabitants of these parts are generally in the state described in Rom. i. 23 and have "changed the glory of the incorruptible God into an image made like to corruptible . . . four-footed beasts, and creeping things." Fifty years ago, each little community in the Delta had its "Totem" or sacred animal, which they worshipped. In some it was the great non-poisonous snake, the python, and in Bross before the advent of the C. M. S. it was not an unusual sight to see one of these ugly monsters glide out into the middle of the street, wind itself round and round a child, cover it over with its slimy saliva, and swallow it; the mother, meanwhile, not being permitted to rescue it, whilst the neighbours worshipped their serpent-god. At Bonny, another district of the Delta the great monitor lizard, six feet in length, was the god of the district. They fed upon the fowls, turkeys, geese, and chickens of the Natives. No one was allowed to kill them until, after repeated persuasion on the part of the missionaries, all Bonny town turned out on Easter Sunday four years ago, and slaughtered every one of the loathsome reptiles. When their gods were thus dead, a rapid elevation of the people took place and there was a general turning towards Christ.

—At Tabreez in Persia, an American medical missionary has been asked by the Governor of the district, who is also the Crown-Prince of Persia, the heir-apparent to the throne, to give up his connection with the mission and accept the position of private physician to the Governor. After some demur he has done so, first of all stipulating that he should have perfect freedom to teach and preach Jesus Christ. The matter was discussed at all the foreign legations, Russia alone opposing. The Mullahs approved of it saying that "they could trust a man to attend to their women who was not ashamed to stand up for his own religion."

—A flourishing Anglo-Chinese boys' school has sprung up in Singapore in the last four years. The school was opened by two or three boys being taken as select pupils. Now there are 360 pupils of whom 16 are boarders. The missionaries eat with the boys and in every possible way show their genuine interest in their pupils.

—Rev. T. Richard, the Baptist missionary at Peking, lately baptized two Japanese youths belonging to distinguished families, one of them the son of the Japanese ambassador at the Chinese Court.

—Dr. Pentecost's daily meetings for business men from one to two o'clock in Merchants' House, Glasgow, continue to be crowded. He has had a most successful three weeks' mission at Pollokshields, and has since been preaching every evening at a church in Dennistoun, to large crowds.

—Signor Sonzogno, editor of the Secolo, of Milan, who is publishing many thousands of portions of an illustrated Bible every week, is putting up at his own expense night refuges for the destitute in the large towns of Italy.

GENERAL NEWS.

—A young forest officer, who arrived in India only three months ago, has just killed the celebrated Jaunsar man-eating tigress at a place in the hills a few miles beyond Chakrata. The tiger attacked the young officer's companion, but his injuries, though severe, are not dangerous, as the animal's larger teeth were found to be broken, and she was thus unable to use them with full effect. A reward of Rs. 500 had been promised by Government to the slayer of this noted man-eater.

—An important acceleration of the railway mail service will come into effect from 1st June. The mail trains of the G. I. P. and B. B. & C. I. Railways will leave Bombay some three hours later and travel at a higher rate of speed than hitherto. The specials for conveyance of foreign mails will be despatched up to 3 a. m. in future.

—There died at Calcutta last week the Princess Kyouk Sochk Thakey, the only surviving daughter of the late Burmese king Mindoon Min. She was buried in royal style.

—Sir John Gorst, in his statement in the House of Commons, said that the Government of India had advised that the Factory Act should apply to any factory employing twenty hands; that the minimum limit of age in the case of children employed should be raised to nine years; and that women's daily work should be limited to eleven hours. The Local Governments, he added, should receive power to make and enforce such sanitary rules as they deemed suitable to the circumstances.

—A shock of earthquake was felt in Lahore on Wednesday night at the theatre, where a lecture was being delivered by the Bishop. The audience rose and made for the doors, to the astonishment, it is said, of the lecturer, who had not felt the shock.

—Colonel Wise, who arrived in Bombay from Europe by the last mail steamer, took charge of his acting appointment as Commissioner of Police in Bombay on Monday.

—The much-needed restaurant car service attached to the trains conveying the mails to and from India, China, and Australia, is now in operation between Calais and Brindisi, the first train having left Brindisi homewards on Saturday, 27th ult. The first outward departure commenced with the mail train leaving London on the 3rd inst., the cars running through the whole distance from Calais to Brindisi. Not only are meals excellently served in the train at moderate rates, but the number of sleeping berths is largely increased, and the arrangements generally are so far improved as to render this formerly fatiguing route the pleasantest, as well as the quickest, between England and the Far East.

—In the Michigan legislature the House has passed a bill prohibiting the manufacture, sale, keeping for sale, or giving away, of any cigarettes or any imitation thereof.

—The publisher of a daily paper in a small Pennsylvania city says he was never before offered so high a price for the influence of his paper for any cause or policy as has been offered for it in behalf of the anti-prohibition cause this year. Somebody is afraid that prohibition will prohibit.

—An interesting document exists in the library at Paris which illustrates the early culture of the Chinese. It is a chart of the heavens, made in B. C. 600, in which over fourteen hundred stars are correctly inserted as corroborated by later astronomers.

—A wonderful invention has been exhibited for preventing collisions at sea. The motive power is electricity. A small plate, not larger than a cheese plate, is fixed at the side of the vessel, and the approach of any vessels within two miles immediately causes a bell to sound, and an indicating arrow shows the direction from whence it approaches. The idea, of course, is that waves of sound are carried more quickly by water than air, and if the invention can be perfected, the torpedo boat will be rendered useless. In the tentative experiments that have been made on the Thames, the indicator has worked perfectly.

—The longest reach of railway without a curve is that of the New Argentine Pacific Railway from Buenos Ayres to the foot of the Andes. For 211 miles it is without a single curve, and has no cutting or embankment deeper than two or three feet. It is intended to carry this line ultimately over the Andes into Chili.

—The scheme for the acceleration of the daily mail services between Calcutta and Bombay comes into force on June 1st. The mail train will in future leave Bombay at 10 p. m. instead of 6-30, and will arrive there at 7 a. m. instead of 9-30.

—In an obscure country parish in the North of England a venerable clergyman has just passed away to his reward, whose career rivals that of Goldsmith's country parson, "who was passing rich on forty pounds a year." The clergyman recently deceased lived to the age of ninety, and was incumbent of his rural parish for the long period of sixty years. During the early part of his life his benefice brought him only £12 a-year, but it was afterwards increased to £18 a-year, which it never exceeded. On this he married, brought up four children, and educated a son at the University. With that singular simplicity and inattention to form, which characterises a country life, he himself read the burial service over his mother; he married his father to a second wife, and afterwards buried him also; he published his own banns of marriage in his church with a woman whom he had formerly christened, and he himself officiated at the wedding of all his children.—*Methodist Times*.

—A correspondent of the North-Western Railroader advances a curious theory for the increasing prevalence of floods and rain storms. He says that there are over 30,000 locomotives in use in North America, and estimates that from them alone over 53,000,000,000 cubic yards of vapor are sent into the atmosphere every week, to be returned in the form of rain, or over 7,000,000,000 cubic yards a day—"quite enough," he says, "to produce a good rainfall" every twenty-four hours. Estimating the number of other non-condensing engines in use as eight times the number of locomotives, the total vapor thus projected into the air every week in that country amounts to over 470,000,000,000 cubic yards.—*Indian Witness*.

—The P. & O. Company's s. s. *Siam*, with English mails of the 10th instant, left Aden for Bombay at 2 p. m. on Tuesday, and the same Company's s. s. *Rome* left for Colombo and Australia at 1 p. m. the same day.

—The Bank of England doors are now so finely balanced that a clerk, by pressing a knob under his desk, can close the outer doors instantly, and they cannot be opened again except by special process. This is done to prevent the daring and ingenious unemployed of the metropolis from robbing the bank. The bullion departments of this and other banks are nightly submerged several feet in water by the action of the machinery. In some banks the bullion department is connected with the manager's sleeping-room, and an entrance cannot be effected without shooting a bolt in the dormitory, which, in turn sets in motion an alarm. If a visitor during the day should happen to

knock off one from a pile of half-sovereigns the whole pile would disappear, a pool of water taking its place.

—The largest vase in the world has been broken in transit to the Paris Exhibition. It was 11 feet in height, and took some years to complete. It was the production of a Hanley firm, and was originally made for the Crystal Palace Exhibition. Its subject was the "Earth." Two sections of the globe which formed the centre of the vase have been smashed.

—Dr. George Thenius, of Vienna, has a process for the manufacture of artificial leather from red beechwood. The best wood for the purpose is taken from fifty to sixty-year-old trees, cut in the spring, which must be worked up immediately, bark peeled off, steamed, treated with chemicals in a kettle under pressure, and exposed to several more operations, which the inventor does not mention, as he wants to have them patented. From the prepared wood strong and thin pieces are made by means of heavy pressure. The inventor states that a solid sole-leather can be obtained which he claims is superior to animal leather in firmness and durability, and can be worked up in the same way as animal leather, nailed and sewn.

—The total number of deaths registered in Bombay during the week ending Tuesday, 21st May, 1889, was 508, being 28 less than the preceding week and 45 more than the week ending the 16th May, 1888; 62 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 26; Brahmins, 25; Caste Hindus 243; Hindu outcastes, 54; Mussulmans, 109; Parsees, 25; Jews, 4; Native Christians, 15; Eurasians, 5; Europeans, 6; while the rate of mortality per 1,000 of the population was 27.79. There were 142 deaths from remittent fever, being 5 more than the last week, and 50 more than the corresponding week of last year. There were 4 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhoea, and dysentery were 77, 22, and 16 last week, against 77, 25, and 14, respectively, in the corresponding week in the last year. During the week 281 births were reported in the different districts.

—The rate of exchange is now quoted at 1s. 4 5-16d.

TELEGRAPHIC NEWS.

London, May 16th: In the House of Commons this evening, Sir John Gorst, replying to a question put by Mr. Maclean, read the four amendments to the Indian Factory Act proposed by the Government of India. Lord Cross, he said, had agreed to them, and suggested besides that there should be four days holiday in each month, and that the exemption of Government Factories should not go beyond section 93 of the English Act.

Berlin, 16th: There are signs that the miners' strike in Westphalia is coming to an end. The Emperor William, in receiving a deputation of mine-owners to-day, urged them to come to a compromise with the men.

London, 17th: The Judges of the Court of Appeal have unanimously decided that the sex of Lady Sandhurst debars her from membership of the County Council.

New York, 17th: A Convention consisting of one hundred representatives of the leading planters in all the Cotton States has met at Birmingham, Michigan, and unanimously resolved to use cotton bagging instead of jute for covering bales of cotton.

Berlin, 17th: The attempt at a compromise between the masters and the men in Westphalia has proved abortive, the chief owners refusing the men's demands. Nevertheless, negotiations still continue, and many of the men have already resumed work. The strike among the miners in Silesia is extending, and the strikers there have attacked the troops, and in the conflict one miner was killed. The rioters have wrecked all the colliery buildings.

London, 18th: The Government have decided to abandon the Bill relating to the Bounties on the exportation of Sugar.—The Earl of Malmesbury is dead.

19th: In the House of Commons last night, Sir John Gorst, the Under Secretary for India, said that

Government was unaware that a widespread discontent and distress prevailed in Upper Burmah, and he saw no ground to institute enquiry into the same with a view to adopt remedial measures. The House rejected, by a majority of 41 votes, the motion to abolish hereditary legislators in the Upper House. A meeting of Newcastle miners took place yesterday to consider their position with the employers. It was unanimously resolved to demand an increase of ten per cent. on the wages. Telegrams were despatched conveying the meeting's sympathy with the German miners on strike.

Madrid, 19th: The existence of a great Republican conspiracy has been discovered by the Spanish police in the town of Sueca in the province of Valencia. Many peasants have been arrested.

St. Petersburg, 19th: Hundreds of arrests have been made in Russia in connection with the plot directed against the life of the Czar. Among those arrested are many officers and men of the regiments in Warsaw and Moscow.

Rome, 19th: His Majesty King Humbert has started for Berlin to pay his promised visit to the Emperor William.

Berlin, 19th: The majority of the coal miners on strike in Westphalia will resume work on Tuesday next.

St. Petersburg, 19th: General Ignatieff will probably be appointed Chief of the Police and practical Minister of the Interior.

Rome, 20th: An agrarian crisis has taken place in Lombardy, and numerous strikes have occurred among the peasants. In a peasant riot at Corbetta, in the province of Milan, the gendarmes opened fire. Shooting one and wounding eight of the rioters.

London, 21st: The announcement made by the Press that the Government had decided upon the abandonment of the Sugar Bounties Bill was premature. The second reading of the Bill will be proceeded with on the 20th June. The House of Commons have passed the Naval Defence Bill and the Budget. The House of Lords have rejected Lord Meath's Bill for admitting women as members of the Country Councils.—Her Royal Highness the Princess Beatrice was safely delivered of a son this morning.—The passenger steamer German Emperor from Bilbao has sunk in the English Channel after collision with the steamer Beresford, outward bound to Bombay. Twenty of those on board the German Emperor were drowned. The Beresford is proceeding to Gravesend for repairs.

Berlin, 21st: Three thousand masons belonging to this city have struck work. They demand a nine hours' working day and increased pay.—His Majesty King Humbert, accompanied by the Prince Royal Victor Emmanuel and Signor Crispi, the Foreign Minister, arrived here this morning. The meeting between the Emperor William and King Humbert was of the most cordial nature. The streets along which the Royal cortege passed were splendidly decorated and were lined with troops throughout.—The strikes in Westphalia and Silesia are virtually over. A general strike has taken place among the miners working in the collieries at Zwickau in Saxony.

Moscow, 21st: The Shah of Persia arrived here to-day and was received with great honours by the authorities.

London, 22nd: At a meeting held yesterday of sixty Irish Peers and Members of the House of Commons, a Memorial to Lord Salisbury was adopted in favour of the abolition of the post of Viceroy of Ireland and the creation of a Secretary of State for Ireland, and the establishment of a Royal residence in Dublin.—The steamer Beresford has reached Gravesend with most of those who were on board the steamer German Emperor. Only six lives were lost in the collision, and not twenty as at first reported.

It is the water inside the ship that sinks it, not the ocean outside. If you harbour a little sin in the heart, it will soon make shipwreck of your faith.

Talking of herself, a humble-minded African woman said, "What rubbish de dear Lord do pick up!" This is just the right feeling. "To save sinners, of whom I am chief," wrote St. Paul in 1 Tim. i. 15, and again he says, "unto me who am less than the least of all saints," Eph. iii. 8. The Lord Jesus describes us as wretched, miserable, poor, blind, and naked, Rev. iii. 17. Rubbish indeed! and yet so precious that God offers to bind us in the bundle of life with Jesus Christ.

THE VILLAGES FOR CHRIST—FIFTH TOUR.

All arrangements had been made on Monday the 29th of April, for an early start on our 5th tour in the villages, on Tuesday the 30th ultimo, but unfortunately the cartman failed to turn up, and it was with no little difficulty that we managed to secure a cart late on Tuesday evening. It was indeed a time of anxiety. All this plainly points to the necessity of our becoming possessed speedily of a cart and a pair of bullocks, funds for which have been asked for in a previous report.

Although we lost a day, still we pushed on, and by God's grace did a capital stroke of work for our gracious Master. On our way to Chindai or Ramia-pur, we met a Rajput to whom we preached Christ, we got him to take the name of Jesus on his lips: we told him God was holy and that we were all sinners, and as such needed a Muktidata (Saviour). On reaching our destination, Bhagwan, Patel, with his bright smiling face, received us gladly, and attentively, and with the other inhabitants, listened to the precious sound of Jesus' name. A few women listened to the Gospel from over a wall and some from a window. Right here I want to say a word about the disadvantages which poor village women have to suffer through the foolishness of the accursed caste system. They seem to be regarded as inferior objects who must not be summoned to the "Jalsa" (assembly). You address them, but they are silent: if you happen to come upon them in the field or on the road, in a moment's time you will find their "Saris" (cloth) drawn over their faces and their persons withdrawn a short distance, and their backs turned upon you. Here there is a large and accessible field for our missionary ladies.

After a mile's ride we arrived at Chegaon Devi, a pretty large village of Gujars (tillers of the field, who deal largely in cattle), a few brahmins and a fair number of ballahis. Water, in this village, is scarce. The wells have dried up, and the inhabitants depend for their water supply on a small "Jhiri" or hole dug in the bed of a dried up or almost dried up river or stream, containing a few feet of water. A ballahi said to me that when the high caste people found their well drying up, they drove his people (the lower caste) from the Jhiri and took possession of it. A great deal of oppression still obtains in many parts of British India. May the Great Deliverer speedily emancipate her from her chains. We had here a splendid time. A goldsmith's son by name Dasrat received a Gospel and began reading a portion of the 1st chapter to some gathered about him. In some villages we find the children very timid. Immediately after the preaching service, when I turned to the children, with a view to instructing them, quite a number of girls fled from the audience and one of them, who had received a Sunday School ticket, was so frightened by somebody as to our object in the distribution of tickets, that she returned to the audience weeping, holding the dreaded ticket as one would poison or a dangerous reptile. At Jeshwari, a large village we visited some time ago, 2 lads followed us to the camp for books; two Gospels were given them, but in less than 15 minutes they were back at the camp in a state of agitation, saying our people forbid us retaining these books; they say the "Sarkar" after a few days will demand 10 Rs. for them and how could they provide that sum? So you see we have a great deal of other instruction to impart beside that of the Gospel.

Leaving Chegaon Devi at 5-30 p. m., we pushed on to Talklai. Dowla, Patel was a guest at the Songhir marriage and heard us there a few weeks ago, so that he gave us a warm and an enthusiastic welcome. Taking our seat in the enclosure hard by the Dharmasala, we waited patiently for our congregation. Oh what a crowd gathered! What a showing of children! Two policemen from Bara Chegaon were present in the audience, one of whom told the people not to be afraid but to listen to the word of God. I told the audience that I was going to read God's word in Hindi: and as soon as I stood up to read, a number of men who were seated at a distance came forward and listened most attentively to the truth. We drilled the children in the 1st lesson of Mudge's Catechism and then had a good sing, nearly every one in the congregation joining in the hand-clapping as the chorus was sung, "Yisu Masih mera prana bachaiya."

At 8-30 p. m. that same day we reached Jainpur. Of course we were too tired to have a big meeting that night. On our arrival, several villagers called at our camp. As it was getting late into the night I asked them to go as we were tired and would see them in the morning. Of course I had been talking a little, but one in the audience said he wanted to

hear God's Word; and he listened so well and talked so nicely that I was tempted and yielded to the temptation to go and fetch my lamp and look at his face. He was a man with a big head and body but small deformed legs; he and others heard the precious Gospel till 11 o'clock that night. Next morning as soon as I awoke, what should I see before me under a tree, but a large-sized painted idol, also a number of people, and among them my friend the cripple. I had 'nt time to have my choti hazri. As the rising sun was pouring down his rays rather freely upon our camp, I took my men and went to a central shady spot in the village. Crowds came out. There was a good showing of Ballahi women. I used tact in getting at the children: without gathering them together from the congregation, I began instructing them right off to the pleasure of the adults. As the people were gathering for the service and not seeing my friend the cripple, I said to Isa Das, our baptized sadhu, who is ever willing and ready to please, "Go and bring the cripple from the camp, and if possible, bring him on your back." To our joy, Isa Das brought him along, but not on his back. Our singing delighted the people. The Patel and cripple were most earnest listeners. The cripple said to us before leaving, "Come again, come soon." The Kotwal, who guided us to the next village, said, on the way thither, "all say that the Word you preached is good."

We reached Mokul Gaon at 8 a. m., on Thursday. At this village there are three faqirs, a number of Rajputs, Brahmins, Banyas, Thetes, Coomhars, Bhils, Kotis, and Ballahis. Good attention here. The Patel, a banya, was most friendly. Adults and children crowded around us at the close and begged for tracts. My time-piece afforded then a great deal of merriment and pleasure. I put it up to the ear of a lad, and he was pleased with its ticking. Girls and boys, even some adults pressed forward to enjoy the privilege of seeing the time-piece and hearing it tick.

At 10 a. m., the same day we arrived at Kondawar. Here there is a small dharmasala, to which the Patel and many of the inhabitants came at our request. The only Brahmin, a one-eyed man, in the audience, sat glum as we proceeded with our exercises. I watched his face closely, and would you believe, while the service for adults was going on, not a smile or ray of light broke on his stern and repulsive countenance. But when we began instructing the little ones, just a little smile or ray of pleasure passed over his hard face.

After leaving Kondawar and proceeding further in our journey, we came across a trysting way and were at a loss as to which road to take. Seeing at a short distance in a field two bullocks and a gharry, I rode up but found no human beings with them. The thought struck me that the men must be engaged deepening the well near by. I called to them. One said, "Draw near, I want to see you." I replied, "I am a sahib and am seated on my horse," when in a few minutes he ascended and saluted me. After speaking to him a little about the Muktidata, we, following out his instructions, soon reached Karowli, where we encamped for a few hours and had a most pleasant time with the people. Putwari Rungoba was most friendly. Patel Narrani was very kind. There are in this village Kunbis, Kachis, Nahals, Ballahis, and Mangs. Several rejoiced as we preached and sang the Gospel. Several old men tried to sing. A banya from Pandana, a large village already visited, was on urgent money business: he disturbed us by constantly calling to the old Patel and a few other villagers. At the close of the service, we had a faithful talk with the Patel and the banya in question. Rungoba, Putwari, wanted to see a true picture of Christ. I told him not to trouble about pictures or images. I said God is a holy Spirit. When we pray we bow our knees and close our eyes, without having any image before us. Rungoba, with several others, had the privilege of hearing the gospel a few months ago before our bungalow in Khandwa. He gladly received a Gospel and several tracts and promised to explain the teaching to those who were not able to read.

After having a glorious time here, we pushed on to Koladit and arrived there at 6-30 p. m. At the blast of the barber's horn and the village Kotwal's call, we had a big congregation in the large dharmasala. There is a government vernacular school of 56 boys here, taught by two teachers. There was a large distribution of tracts. Children answered questions in the catechism after a little drill and sang and clapped hands joyfully.

Leaving here, we reached Awlia in ten minutes. The Patel of this village is an excellent man, most willing and ready to oblige. We did not use the spacious dharmasala, as the weather was so close.

The villagers, consisting of Brahmins, Kunbis, Bhils and Ballahis heard us gladly in the open. Preacher Soorjoo preached a powerful sermon and exhorted them to repentance. The grandfather of the young putwari, with hands brought together over his knees, heard the Gospel with rapt attention. There was also a large distribution of tracts in this village. As soon as a number received their tracts, they hurried off to the lamp to see their gifts. I was told by the Kotwal the following morning that a number of people were smitten with fear after receiving the tracts, and that a reader read the tracts in the Patel's house at night in the presence of the timid ones and explained to them the good they contained. At the service in this village great order was preserved as we prayed to Jehovah. The villager has great respect for Bhagwan (the Supreme Being).

Early next morning (Friday) we started for Rasidpura, and reached there after a long ride. This village is beautifully situated on elevated ground and well fanned by refreshing breezes. The Patel was away, but his brother was most hospitable. Without asking for it, he brought us a supply of rich goat's milk. In the congregation we had several old men present, one of whom was a centenarian and spoke of old times before the British had possession of these parts. A number of women listened to the Gospel from behind a hedge and some from their homes. While the service was going on, an old man from a neighbouring village dropped in. A man in the audience said to him "Ram, Ram." I said to the newly-arrived friend, "Yisu Masih Muktidata hai."

The following are the statistics of our last tour.

	Men	Women	Children
1 Chindai or Raimapur	19	3	14
2 Chegaon Devi	53	8	25
3 Taklai	100	25	80
4 Jainpur	55	20	90
5 Mokul Gaon	45	7	59
6 Kondawar	37	3	26
7 Karowli	40	14	31
8 Koladit	100	3	75
9 Owlia	80	10	35
10 Rasidpura	15	9	6

Total 1472.

T. E. F. MORTON,
Missionary, M. E. Mission,

Khandwa, C. P. }
6th May 1889. }

PRAYER AND POWER.

The worldling may succeed in life by carefulness, by skill, by intelligence and by force, remarks the *American Christian*, but in the work of God no man can succeed without prayer. No human power can effect the changes and accomplish the work required in the service of God. There is a superhuman work to be done, and a superhuman energy is required for its accomplishment. To be prayerless is to be powerless. No matter what other qualification men may have for the work, unless they have the power of God they will never succeed in accomplishing the service of God.

Multitudes of men and ministers may trace their failure to their prayerlessness. They are eloquent, but they do not pray. They are enterprising, but they do not frequent the mercy-seat. They belong to secret societies and clans, but they do not know the secret of the Lord which is with them that fear Him. They may have education and all that learning can give them, but without prayer they will be like a sounding brass and a tinkling cymbal. They may be abundant in labour, fervid in speech, and zealous in good works, but all this will not avail unless they have that power and that presence which only comes in answer to prayer.

Let Christians learn the lesson, and as they desire to be useful and to do effective work for God, let them see to it that they watch and pray, that they continue instantly in prayer, and thus draw from heaven that power and help without which they can do nothing, and without which, all that they undertake to do will amount to nothing in the end.

You cannot repent too soon, because you do not know how soon it may be too late.

"TAKE MY WILL AND MAKE IT THINE."

It was a calm quiet autumn evening. The shades of night were falling softly over the land and the cool evening air fanned the temples of a girl as she knelt before her open window and looked up into the starry sky above. A conflict was raging in her heart, a fierce struggle between the desire to say "Thy way, not mine," and the passionate longing of her other self for the cherished things upon which she had set her heart. God was calling her; asking her to leave her home and friends, asking her to give up the cherished hopes of her life and to follow Him in new and untried paths. It seemed to her in that hour that all that made life bright and glad was receding from her grasp. And yet she realised that to follow Him, in hard and lonely paths, were better far than to feel the leanness in her soul that must be there should she follow the path of her own seeking and know the fulfillment of all the desires and ambitions on which her heart had been set. Christ's love conquered.

* * * * *

A year has not passed away when again she kneels at night time alone in her chamber and looks up into the quiet sky. Away above the tops of the palm trees and the discordant noises of the great Eastern city which is now her home she looks up to the same star-lit heaven and remembers vividly the evening, months ago, when, thousands of miles away, God enabled her to choose His will and not her own.

There is no conflict in her heart to-night, only deep restful peace and happiness. Looking back over the time that has intervened between that evening and this she can only exclaim, "What hath God wrought," and praise Him with adoring gratitude for His guiding hand. The path of trustful obedience which at the entrance looked so dark had brightened into glory before her wondering gaze as she followed on, and the gracious loving Father who had appeared to be calling her into a thorny pathway had wonderfully blessed the yielded soul, and even given back again to her in blessed realisation the fondest of the hopes which she had laid down for Him. Now she can only praise.

* * * * *

Time passes by, and again the all-wise Father allows a strong temptation to come upon His child to test once more the reality of her consecration to Him. "Oh that I might have my request and that God would grant me the thing that I long for" (Job. vi. 8) is the intense craving of her soul. "It is not for myself that I seek it," she cries, "but surely it would be to God's glory that this blessing should be mine;" forgetting for the moment that no good thing will He withhold. Has she forgotten Christ's wonderful leading in the past? Has the remembrance of His faithfulness passed from her mind? Ah! how easy it is to sing—"Take my will and make it Thine, it shall be no longer mine;" and yet when the testing time comes, how we cling to the things that have twined themselves around our hearts, and how hard it seems to let them go. But the Saviour's voice still speaks within her heart and almost before the words of longing have passed her lips she bows her head with the Saviour's words uttered from the depths of her soul, "Nevertheless not as I will, but as Thou wilt." Abraham's strong faith that would triumph over all seeming impossibilities; Abraham's full consecration and perfect obedience, are a comfort to her as she remembers the story; above all she recalls the Divine obedience of her Master, Christ, and His absolute yielding to the will of His Father. "It is enough for the disciple that he be as his Master" and for His sake she can give up the dearest wish of her heart. Again His love triumphs.

It may be that when the Lord sees in her of the travail of His soul and is satisfied, when He sees in her the absolute unquestioning bowing to His will which He delights to see in His loved ones He will yet be pleased to grant her desire. But whether that be so or no she

knows the deeper joy of a heart yielded to God, the fuller blessedness of His abundant peace; and come joy or come sorrow, though her secret hopes may "perish in the grave of years gone by" she knows that it is well.

G. A.

DRESS AND ORNAMENTS.

BY A LADY MISSIONARY IN INDIA.

MY DEAR SISTERS,—In my early Christian experience, before I came into that liberty in Christ which gives great joy to do the least of His will, I did not have a spirit of love about dress. I know I often grieved God more by the unloving judgment I passed upon others who dressed differently from myself, because He says, "*Love is the fulfilling of the law,*" than if I had dressed contrary to His word.

But now, when I see them, it only gives me grief and a longing desire to see them sanctified through His truth. And I have great sympathy for those who have been in great bondage, and coming into liberty, have gone to the other extreme, feeling God would have us lift our minds from the subject and have no care either way.

In John viii; 47, it says, "He that is of God, heareth God's words." This is a mark of God's children—that they hear His word. God prefers obedience rather than sacrifice, and that we should purify our hearts through obedience to His truth. In 1 Peter iii; 3 and 4, He makes a simple command as to how women should dress, and objects to three things; The adorning themselves with *putting on of apparel, wearing of gold, and plaiting of hair.* Then the Holy Ghost speaks of the ornaments "which in the sight of God are of great price,"—viz. "the hidden man of the heart," and "a meek and quiet spirit." God foresaw what a test it would be to woman and deigned to tell His mind concerning it. In 1 Tim. ii; 9, is a similar command, defining the "putting on of apparel," to be "*costly array.*" This passage is usually interpreted that woman should adorn herself with modest apparel. But it does not say so. It says adorn themselves in modest apparel with "*shamefacedness and sobriety.*"

There were reasons in God's mind for giving the command, and since labouring among the heathen women of India, they have become more apparent to me. A heathen woman delights in her gay-coloured clothing and jewels, I have seen them loaded with the latter, and when they become Christians, it is one of their greatest tests to give them up. Can we tell them to leave off eleven pairs of their bracelets, and give them permission to wear one? Can we tell them it is not right to wear two or three rings in their ears, but it is to wear one? She delights more in her nose jewel, especially if it be a handsome one, than in her ear-rings;—so how can we explain the difference? No, we can give no explanation to them, except that it is one of God's commands, and ask, "Do you love Christ better than these?" In reproving a Native Christian for replacing her nose jewel—not a large ring, but a tiny green stone with brass tip—I said to her: "You are breaking God's command, and now you look just like a *heathen woman.*" "But all Christian women wear them." "No," said I confidently. "Well," naming two or three children among us, "these wear them on their hands, neck and breasts." And as a vision of their jewelry came up to me, I was dumb, and my heart was sorrowful. When I go to the Bazar to visit the women in their huts, if I should wear the least superfluous clothing, it would catch the eye of these dress-loving creatures and my message of God's love fall upon a divided attention. Said a dear sister to me the other day; "I was so reproved to-day in the bazar by a Native watching my hat all the time I was talking." Then, if Native Christians by resuming their jewelry, look like heathen women, does it not put God's child on a level with the woman of the world?

"But it makes us peculiar." Ah, that is it. That is the *badge* of God's people,—they are a "peculiar people." Why should you shrink

from His own mark? "But it gives me more power with worldly people." It may win more to yourself, and you may have less of reproach to bear, but by disobeying God's word we are only shorn of real power to win souls to Christ and deep consecration. *We never gain any thing as influence for Christ by ceasing to be faithful to His word.* A sensible man or woman inwardly despises our inconsistency. Not dressing like the women of the world frees us from the snares of the world. This little departure from His word is a little leak in our power.

Plain dress, too, is a safe-guard to a woman's virtue. Many a poor girl has laid herself open to the power of some designing man, who was attracted by her showy dress. Her vanity made her *weak.* Have we influenced her by our own beautiful and *costly* dress,—we, who should have given her a moral support by our obedience to God's word? It seems as if we could do nothing to lessen the evil, and only succeed in making ourselves singular. But are we expected to reap before we sow? A faithful witness for Christ is like one touching a key that will vibrate through all eternity.

And lastly, ornaments and costly apparel use money that was only *entrusted* to our hands. They will rise up in judgment with the cry: We kept you from feeding the hungry, clothing the naked, sending the Gospel to the heathen, and influenced many a woman to follow your example." And as we see the hundreds of souls leaving God's presence for ever, because the gold glittered on our breasts and fingers, the the costly apparel—plain, perhaps, but costly, adorned our persons, and carried not to them "the pearl of great price," or the "robe of righteousness," will it seem a little or peculiar thing? Would not ruffles and trimming that added dollars to the cost of a dress, mock you if you were to step in among sufferers who perish for necessities? or among the starving men and women of India who would give you their lives just for the cost of one *ruffle*? Then the millions of heathen who perish without the word of God, because no one has gone to them! If you are not called to go to them as a steward of God, can you not send a substitute? If the price of the costly dress and ornaments of the Christian women alone were given, it would send fifty thousand missionaries forth.

But if there were no other reasons to be given, the fact that God has given us His command "who has exalted *his word* above all his name," shall in turn be honoured by God. Let us exalt the word of God, because it is His word.

Your Sister in Our Lord Jesus Christ,

—From the "*Advocate of Holiness.*"

THE EMPIRE FOUNDED ON LOVE.

The first Napoleon, at the end of his life, in a conversation with General Bertrand, said:—"Alexander; Cæsar, Charlemagne, and I have founded empires; but on what have we rested the creations of our genius? Upon *force.* No-one but Jesus has founded an empire upon *love,* and at this moment millions of men would die for Him. It was not a day nor a battle that won the victory over the world for the Christian religion. No, it was a long war, a fight of three centuries, begun by the Apostles and continued by their successors and the Christian generation that followed. In that war all the kings and powers of the earth were on one side, and on the other side I see no army, but a mysterious force and a few men scattered here and there through all parts of the world, and who had no rallying point but their faith in the mysteries of the Cross. I die before my time, and my body will be put into the ground to become the food of worms. Such is the fate of the great Napoleon. What an abyss between my deep wretchedness and Christ's eternal kingdom, proclaimed, loved, adored, and spreading through the world. Was that dying? Was it not rather to live?"—*Messiah's Kingdom.*

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m. AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows:—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at $\frac{1}{2}$ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at $\frac{1}{2}$ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani. Cowasji Patel Street, Fort, ditto at 7. Gujarati. Khetwadi Back Road, ditto at 7. Marathi. Chinchpoojly ditto at 6. Marathi. Khetwadi Back Road, work amongst Dheds. Meetings irregular, to suit the people. Gujarati. Dhole Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Notice of alterations for this column should reach us by Thursday morning in each week.

A writer in the Boston *Christian Witness* says that many a minister has spoiled an otherwise good sermon by adding fifteen or twenty minutes of verbosity at the end. The text was well chosen, the exposition wise, the amplification forcible, and its spiritual message effectively stated, but the proper stopping point was not seen, and the preacher went on, and on and on, and the good impression made was lost in the multiplicity of illogical, disjointed and unmeaning expressions.

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SATURDAY, MAY 25TH, 1889.

NOTES AND COMMENTS.

"We look not at the things that are seen, but at the things that are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

The practicability of carrying Christian principle into every department of business life is by some openly, and by others secretly denied. One who has sought for many years to act in business in strict conformity to God's will, gives the following out of many similar experiences:—

In carrying out certain improvements in the city of London, my shop was required by the Corporation, and as I had the premises on lease I was requested to send in a claim for compensation. This was my first contact with compensation claims, and I naturally made some enquiry regarding what was customary in such cases. All the persons I enquired of, told me it was the invariable practice to claim a much larger sum than the disturbed occupier expected to receive. Agents whose business it was to "conduct" such claims told me the same, and wanted me to place my case in their hands. I declined. I felt firm in the Lord. I said in substance, "I will depart from the invariable practice; I will make an honest claim; I will ask for an amount in harmony with strict justice, and will trust in God to move the hearts of the representatives of the Corporation to give it to me." When summoned before the committee of the Corporation, I explained my position with perfect openness and candour; and said I hoped they would not put a premium upon dishonesty by refusing to accede to an honest claim. They seemed surprised; but their surprise was not greater than that of some of my business friends when, after a delay of nearly a year, the Corporation compensated me on the exact basis of my claim. "Them that honour me, I will honour," saith the Lord.

Dr. Robert Cust is adding to his eccentricities. Not content with denouncing the missionary policy of such successful and saintly men as Bishop William Taylor of Californian, South American, Indian, Australian, and African fame, and Hudson Taylor of the China Inland Mission, he has now come out as the bitter opponent of the godly influence of missionaries in altering and abolishing unjust and wicked laws in the countries in which they labour.

Nearly every missionary in India signed the great memorial against the iniquitous system of licensed sin last year. In doing so they followed the footsteps of the courageous pioneers of missions in India, Carey, Marshman, and Ward, through whose influence the burning alive of Hindu widows, the abolition of the degrading tortures of the swinging festival, and various other iniquities were brought to an end. But Dr. Cust, in the current number of the *Calcutta Review*, draws a dreadful picture of the "frightful dilemma" in which missionaries in India will be placed in a forthcoming imaginary mutiny of the European troops, through the abolition of the abomination of State provided vice. When this visionary mutiny takes place "the missionaries, their schools, their chapels and their converts" are all going to vanish like smoke from Indian soil.

Absurd and insulting to the British soldier as is this idea of a "mutiny" from such a cause, still more preposterous is his supposition that Christ's work in India and the presence of His servants here, depend upon the existence of the British Army. Dr. Cust is measuring missionaries by the standard of worldly adventurers. We hope the missionaries are few who are depending upon the English soldier for support and protection. India is held for England by the moral influence of the godly missionaries and independent Christians in this land, and not by European soldiers.

Dr. Cust further denounces the missionaries in Bengal and elsewhere who have been working hard for the abolition of the Abkari system as "frothy declaimers" against the liquor shop. We are sorry that Dr. Cust has gone so far wrong.

The whole history of Christian Missions in India is against Dr. Cust's declaration that the Christian Church has nothing to do with rebuking Governmental crimes. It was after many years of agitation on the part of Christian missionaries in India that British troops ceased to fire salutes in honour of idols. The Bishop of Madras was actually censured by the Madras Government for proposing the discontinuance of the practice. For many years the British Government paid Brahmans to pray for rain, and the Ceylon Government paid for "devil dances" for "Her Majesty's Service." It was, of course, through missionary influence that this was put a stop to.

An officer in the British Army who is well acquainted with the temptations of the European soldier in India, has written a "Handbook" of over 30 pages, designed to be a spiritual help to soldiers who have professed faith in Christ. He has placed a large number of copies of this little volume at our disposal. We can supply them, free, to Christian workers among soldiers, but each should send for and study a specimen copy before asking for a quantity.

THE *Liberal and New Dispensation* says that Keshub Chunder Sen "taught that Divinity was present in all the objects of nature as well as in all truths of philosophy and all ideas of religion and theology." This is Pantheism, and makes God the author of all the evil in the world, which is

an absurd thought to every well-balanced spiritual mind. The editor further charges us with a "narrow" theology, because we say that "No man hath seen God at any time; the only begotten Son (Jesus Christ), which is in the bosom of the Father, he hath declared Him," "neither is there Salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." We wish to be no narrower than the Word of God on which we rely.

GEMS FROM "ROMANS."

It is the wish of the writers of these papers, if there are two alternative renderings of a word, both equally correct from a literary point of view, to choose the one which denotes the deepest consecration to Christ's service, and power for His work. They would respectfully urge upon some who have criticized them, that this is the *only* right ground for the interpretation of Scripture. There are some versions of the Bible by Unitarians and others, in which many of the passages are deadened and spoiled by the opposite method. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces" (Jer. xxiii. 29). We should therefore choose the most fiery meanings compatible with the original.

III.

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 3, 4).

We once heard a tale of a preacher who had been speaking for thirty years from the first chapter of Isaiah, and had not yet exhausted his subject. A careful study of the Word of God will soon reveal the fact that it is totally distinct from any other book, and that its depths of meaning and teaching are absolutely fathomless, and like its Author, infinite.

The first word for comment is the one translated "power" in the above passage. In Heb. xi. 11, it is used to denote power received through faith. In 1st Cor. iv. 19-20 it means spiritual power as opposed to mere doctrinal talk. In Phil. iii. 10 it is the spiritual power of those risen with Christ. In 1st Thes. i. 5, it is the mighty spiritual power of the Gospel when preached in the Holy Ghost. In 2nd Tim. iii. 5, it is powerful spiritual life as compared with an empty (though correct) religious form. In Col. i. 29, it denotes the mighty inward power of one baptized in the Holy Ghost. In 2nd Tim. i. 7, it is spiritual power and outspokenness on behalf of God as opposed to timidity and half-hearted keeping back of His truth. In Luke iv. 36, and ix. 1, it is the mighty Divine power which can cast out devils. In Matt. xxii. 29, it is Divine power which sceptics know nothing of, and therefore reject the Scriptures. In Matt. xxiv. 30, it is the mighty majestic power of Christ when He comes for His saints. In Acts iii. 12, it is a Divine power which Peter disclaims as proceeding from himself. ("That which is born of flesh is flesh, and that which is born of spirit is spirit.") In Rom. ix. 17, it is the

majesty of Divine power as shown forth in the overthrowing of wicked states, kingdoms, and governments that are opposed to God. In 2nd Thess. i. 7, 8, it is the mighty majestic power of Christ "in flaming fire taking vengeance on them that know not God" and obey not His Gospel. In 2nd Pet. i. 16, it denotes the Divine omnipotent power that there was in the whole life of Jesus Christ on this earth. In Rom. i. 16, and 1st Cor. i. 18, 24, it is the mighty Divine power in the Gospel to raise dead souls to life, to make the spiritually deaf to hear, the spiritually dumb to speak, the spiritually blind to see, the spiritually lame to walk, and to cleanse spiritual lepers. In Matt. xxvi. 64, Luke xxii. 69, it denotes the mighty power of Christ as the final Judge. In Mark v. 30, Luke v. 17, vi. 19, and viii. 36, it is the mighty Divine power that there was in Christ to do creative work in healing. In Luke i. 35, it is the Divine power by which the Incarnation took place. In a whole host of places as in Matt. xi. 20, 21 it is the mighty power of God by which all miracles are performed. In Luke xxiv. 49 and 1st Cor. ii. 4, it is the mighty power of the Holy Ghost for service in preaching the Gospel.

To sum up, the power here mentioned is therefore the same power by which Christ was incarnated and raised from the dead, by which also souls are saved now or will be judged hereafter.

For a soul entirely consecrated to Christ to obtain this "power" from God the Father is easier than it is for a hungry child to obtain bread from its earthly father (see Luke xi. 13). The faith to take it from His hand requires to be as simple as the effort of drawing in a breath. Try it!

The next phrase for comment is "according to the spirit of holiness." The word translated "holiness" here is similar to one commented on in the last paper, and means separation for the use of God. Christ was incarnated, lived on this earth, died, and was raised from the dead entirely for God's glory. Just as far as we seek God's glory in every detail of our lives, just so far, and no further, shall we be holy men and women.

With regard to the word translated "resurrection" the only parallel passage for which there is space to comment on here is Luke ii. 34, in which Simeon, by the power of the Holy Ghost, with the infant Jesus in his arms, prophesied "this child is set for the fall and rising again of many." The original word used here for "fall" is derived from the word which is used in Mark vi. 29, for the corpse of Christ, after he was taken down from the cross. The original word translated "rising again" is the same that is used in the passage at the head of this article. So that the whole mission of Jesus in this Dispensation is that of bringing men into a state of death to self and of resurrection in Him, and our whole duty is to yield to Him in order that He may do it.

M. & E. A. G.

One of Mr. Fletcher's theological antagonists, called on him, hearing that he was very sick. "I went," he said, "to see a man that had one foot in the grave; but I found a man that had one foot in heaven." Said the saintly man: "We must not be content to be only cleansed from sin; we must be filled with the Spirit."

THE INFLUENCE OF SCEPTICISM ON CHARACTER.

The chiefest of the devil's lies is that it does not matter what a man believes, so long as his life is right. It is the exact antithesis of God's statement that a man cannot begin to live aright in His sight until he believes on the Lord Jesus Christ.

If a man believes in Christ he will become like Christ in his moral character. (See 2nd Cor., iii., 18, &c., &c.) If a man is a believer in a hazy thing he calls Theism, he will inevitably be hazy in his moral character. If a man does not know God, and says that there is no possibility of knowing God, or is in other words an Agnostic, *alias* Atheist, he will be a worshipper of self, a "fleshy" unspiritual man.

This could be illustrated over and over again in actual life. Who does not remember Sir Charles Dilke ten years ago as one of the leaders of London Agnostic society? How he was continually pointed to as an instance of a man with shadowy beliefs, but a "noble" life. But all the while, according to the evidence in the Crawford-Dilke case, he was leading a life, which for unutterable loathsomeness, is only equalled by the annals of ancient Greece or Rome, a whitewashed sepulchre, full of putridity.

Take Charles Bradlaugh again. What loud-mouthed talk we have heard in India from his minute body of supporters here of "the purity of his moral character," when there is no man that has done more, directly or indirectly, to corrupt the youth of England than he has done, with his unutterably vile and unmentionable teachings on married life.

Take William Godwin again, who, as an atheist, was always heard talking largely of the superiority of morality, apart from religion, and Shelley, who attempted to compound his atheism by his "genius." The family life of these two men as described in GODWIN AND HIS FRIENDS by C. Kegan Paul, (the publisher of the *Nineteenth Century*), and Jeaffreson's *REAL SHELLEY* is too foul for general reading. Suicides by drowning and poisoning, wife desertion and illegitimacy, make up the history of the various wives and mistresses of the two men.

Take Goethe, the Rabbi at whose feet Thomas Carlyle sat. For several years he lived with a mistress at Rome, whom he deserted on his return to Germany, where, four weeks after, he seduced a young woman who worked in a flower factory, and had a number of illegitimate children by her.

Miss Evans, *alias* George Eliot, the sceptical novel-writer, who was never tired of sneering at "evangelical" people, is another case at point. On one occasion she strongly objected to the unveiling of the true character of another sceptical "genius," Lord Byron, (some of whose writings are atrociously corrupt), saying that the review might fall into the hands of young people. She "trembled to think" how easily their moral wealth might thus be lost, and yet she herself lived for years in adultery with George H. Lewes, the sceptical historian.

Some of John Stuart Mill's patronising remarks in favour of Christianity, are sometimes quoted by weak Christians, but Jesus Christ can very well do without J. S. Mill's support. In 1832, John Stuart Mill began an acquaintance with a married lady named Taylor, which grew until he took her for extended tours alone on the Continent. It was said by him at the time that this was a perfectly pure arrangement. It *may* have been. But there was nothing in his sceptical creed that would enforce it. The example was bad for others. The dubious alliance of Mill with this person lasted for twenty years. He then married her on her husband's death.

Thomas Carlyle, writing of "Mill's set," to whom Bradlaugh was just beginning to belong, and whom he calls "friends of the species," says—"Before all mortals, beware of a friend of the species. Most of these people are very indignant at marriage and the like; and frequently indeed are obliged to divorce their own

wives or be divorced; for though the world is already blooming (or is one day to do it) in everlasting, 'happiness of the greatest number,' these people's own houses (I always find) are little hells of improvidence, discord, and unreason."

But the semi-sceptic Carlyle was not happy himself in his married career. The cat-and-dog life that he and his "cultured" wife lived in their Christless home is well known.

In the current number of the *London Sentinel* we read the following:—

Dr. Parker has spoken boldly on the duty of Christians to avoid public association with un-Christian men for partisan purposes. He said John Morley had, under his own hand, charged Christianity with immorality, and he (Dr. Parker) confessed that having read the words of John Morley's own right hand when he said that they never could be right till they had got rid of their old theological element, he could not appear on the Liberation platform shoulder to shoulder with a man who avowed such sentiments, and who wanted not only to disestablish the church, but religion itself. He, for one, had avoided him, being determined not to appear on any platform with the Bradlaughs and the Morleys. He would only appear with men who had such a conception of spiritual matters as would not permit Cæsar to touch the Saviour's Crown with patronising fingers.

Is Dr. Parker speaking too strongly? We think not. A man can profess Christ, and yet be like Judas, a scoundrel; but a man cannot deny Him, without being utterly unfit for the work and position of a leader, teacher, or statesman. If Christians generally in Great Britain, and notably Christian men in Parliament, will not take Dr. Parker's position on this matter, there is serious trouble ahead in British politics, that will affect other portions of the empire besides the British Isles.

[The original authorities for these statements are, in nearly every case, personal friends of the sceptics in question, who attempt to excuse their conduct in various sophistical ways. Most of the facts may be found in the Sixteenth Fernley lecture, published by T. Woolmer, 66, Paternoster Row, London.]

"ARE THERE FEW THAT BE SAVED?"

When one came to Christ and asked Him "Lord, are there few that be saved," He did not answer him directly, but made it a personal question with him, telling him to strive himself to enter in at the strait gate, whilst he had the opportunity, as the time would come to many when they should seek to enter in, and should not be able.

That there is an exact number, and a perfect number, of those who shall be saved is proved from the fact that three times over the number one hundred and forty four thousand is symbolically used in the Revelation to express the number of those "redeemed from the earth" (See Rev: vii. 4 and xiv. 1, 3).

This number it must be remembered is symbolical and not literal. It is arrived at by squaring the number twelve, which is used throughout the Bible as a perfect number, and multiplying it by one thousand, another perfect number. It is used simply to prefigure the fact that the completed Church of Christ will be a perfect body, with not one member missing.

That this number indicates but a very small portion of the actual sum of those who shall be finally saved is expressed in the marvellous language of John, in the Revelation, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb," (Rev: vii. 9, 10).

A young Christian who was working for some time amongst London atheists, when mockingly asked "are there few that be saved?" used invariably to reply, "No! there will be a great multitude which no man can number, of all nations, and kindreds and people and tongues, and you can be of that number if you believe on Christ before it is too late."

This was a correct and scriptural answer and combined the truths expressed in the first and last passages quoted above.

M.

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON IX.

Sunday, June 2nd.

SUBJECT: Jesus before the Council.

Parallel Passages: Matthew xxvi, 59-75; Luke xxii, 54-71; John xviii, 18-27.

Golden Text.—They hated me without a cause.—John xv. 25.

The previous lesson left the Lord Jesus in the hands of the chief priests and scribes, now they together with "all the Council, sought for witness against Him."

In Numbers vi. 16, we have the history of the origin of this Council, when the Lord Jehovah told Moses to "choose seventy men of the elders of Israel, . . . and bring them into the tabernacle of the congregation . . . and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." The Jews looked upon the Sanhedrim as the legitimate succession to this Council of Moses. It was the chief Court of the nation and had especial cognizance of its religious concerns. It consisted of seventy or seventy-two members, its President being the High Priest, and its members being named chief priests, elders, and scribes. Under the Roman Government it was considerably shorn of its powers and was not allowed to inflict the punishment of death.

Like many other Jewish institutions originated for the welfare of the nation, the life breathed into it at its commencement had departed, and nothing but the empty form remained. How many a dead church or society originally inspired with the breath of life from God's spirit can offer a parallel to this. With the life departed, the most elaborate human organizations are as useless for God's purposes as the skin of a dead horse to draw a load. The devil too, is ever on the look-out for such lifeless organizations that he may use them for his own ends and pervert them into traps and stumbling-blocks for weak Christians.

To how base a use was the Sanhedrim now degenerated. The whole council was practically in the hands of one family. Annas the father-in-law of Caiaphas was a man of immense wealth, well-known for his cunning and worldly success. He had been high priest himself for six or seven years, and no less than five of his own sons held the office after him, as well as his son-in-law and his grandson. He really directed affairs while his relatives were thus year after year nominally in power. The family derived immense revenues from the booths in the Temple where so much traffic and money-changing went forward, and it was probably their booths and money tables that Jesus overthrew. Caiaphas had already fully determined that Jesus should die. There was a singular blending of his own mind, with the great prophecy he had uttered as High Priest when he said in the Council, "ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people" (John xi. 50).

But when they sought for witness against Jesus, they found none. The false witnesses agreed not together, although these seem to have been plentiful enough. Then some appeared saying that Jesus had said that He would destroy the temple and build it again in three days without hands. But even their witness did not agree together. They had but a garbled report of what He had said when alluding to the temple of His body, He prophesied that if they should destroy it, He would raise it up in three days. They were even now blindly proceeding to do their share towards its fulfillment, which was completed in the resurrection of Christ from the dead on the third day.

Finding they could do naught with such evidence, the High Priest proceeded to cross-examine his victim, but the Lord did not feel called upon to explain the discrepancies of the false witnesses. "As a sheep before her shearers is dumb, so he opened not his mouth," to

many of their questions. Then the High Priest put the direct question, "Art thou the Christ, the son of the Blessed?"

"I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven." This reply was crushing, convincing, and piercing; asserting at once His divinity, His Kingship, and the coming of His Kingdom, but it sealed His doom so far as the Council was concerned. In their ears this was blasphemy, though to us the surest proof of His Divinity, the earnest of our inheritance, the germ of that seed which shall fill the whole earth.

Then they reviled and abused Him. This was their hour, and the powers of darkness were apparently triumphant. Even the servants were permitted to join in the buffeting and smiting.

"They hated me without a cause, i. e. without a just cause. Christ had not only healed the sick, and cast out devils, but He had raised a standard of righteousness which was to exceed that of the scribes and Pharisees. This was sufficient reason for their hatred, the cause was in themselves, for the prince of this world by whom they were swayed had nothing in Him.

Although we are privileged to see so great an extension of Christ's Kingdom on earth in our day, the spirit of the world is still the same. Scribes and Pharisees abound in the Christian Church. Men who have the form of godliness without its power. The word of God tells us why Christ is still "hated without a cause" in the persons of those who raise the standard of righteousness which He raised. "The carnal mind is enmity against God," and they love darkness rather than light because their deeds are evil.

His Kingdom is a coming Kingdom still, but we see signs of progress, and we have the assurance that "He shall reign till all His enemies are put under His feet," and then "the Kingdom shall be the Lord's." (Obadiah 21, v.)

THE EDITOR'S TABLE.

THE LAW OF DUTY, A SUGGESTED MORAL TEXT BOOK, has been sent to us from the Lawrence Asylum Press at Madras for review. It purports to be the result of the suggestion of the Education Commission, endorsed by the Government of India, for the preparation of a "neutral" text-book for the use of students of Government Schools, in which it is particularly enjoined that the name of Jesus Christ shall be omitted. The work in question is based upon a pretended Theism, a Theism in which Christ is left out, and which is therefore wholly illusory. God, the Creator of heaven and earth, is revealed nowhere but in the face of Jesus Christ.

THE STATUS OF WOMAN IN INDIA, OR A HANDBOOK FOR HINDU SOCIAL REFORMERS, by Dayaram Gidumal, B. A., &c. printed at the Fort Printing Press, Bombay, is not written from a Christian standpoint, but rather from the philanthropic spirit which is the reflection and outcome of the presence of Christianity and the open Bible in India. It contains many hundreds of opinions of Hindus for and against infant marriage and widow re-marriage. Much of it is painful reading to the Christian, who, if he peruses the work, should meantime keep his eyes fixed upon Christ's lofty ideal of marriage, and on no account lower His standard for the sake of a temporary but partial reform.

THE MADRAS CHURCH MISSIONARY RECORD comes out in a new and improved form bound up with the CHURCH MISSIONARY GLEANER of London. The illustrations and the reading matter are good, and as the whole magazine, under its new name, THE CHURCH MISSIONARY ASSOCIATION GLEANER, will give news from all over the world it will tend to foster and develop the missionary spirit amongst those Native converts who know enough English to read its pages.

Correspondence.

HEATHEN TEACHERS IN MISSIONARY SCHOOLS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—If surprised, I am none the less gratified, to learn from Mr. McAfee's letter in your issue of the 11th instant that in his previous communication he had brought forward my name so prominently "mainly" because I have identified myself with the educational policy of the Irish Presbyterian Church. The explanation thus offered I am perfectly willing to accept, more especially if my so doing will in any degree tend to the elimination of the personal element from the discussion of the important subject on hand. His former letter seemed an attack in part at least on myself personally, and necessitated in mere self-defence a personal reply. Henceforward, however, I shall be most happy to discuss the question at issue without any reference to personal consideration.

In Mr. McAfee's second letter the only new point raised is the alleged "disregard" of the claims in educational matters of Native Christians, and the comparatively lavish expenditure on the training of non-Christians. Mr. McAfee writes "Rs. 230 for the Christians of Ranipur, Rs. 6,700 for the non-Christians of Ahmedabad. Truly a marked contrast, and a lamentable one." Would Mr. McAfee be so good as to specify more particularly the nature of this contrast, and give the reasons why he regards it as so lamentable? According to his own figures, Rs. 230 are spent for educational purposes in a village of 400 Christians, while Rs. 6,700 are spent in a city of 130,000 non-Christians; or, in other words, Ahmedabad, though containing more than three hundred times as many people as Ranipur, does not, in the matter of Christian education, become a charge to the Mission for even thirty times the amount spent in Ranipur. The comparison, as instituted by Mr. McAfee himself, thus proves that per head of population Ranipur receives from Mission funds more than ten times as much as Ahmedabad. A simple sum in division will shew that while the average expense for education per head at Ranipur amounts to 9 annas 2 pies, the average for Ahmedabad is less than 10 pies:—a contrast "marked" indeed, but from Mr. McAfee's point of view hardly to be characterized as "lamentable."

Then Sir, the figures Mr. McAfee has given are exceedingly inaccurate. How can he speak of the cost of the two separate schools at Ranipur for boys and girls as being "about (Rs. 230) two hundred and thirty rupees for the year"? The Boys' School there is a Government institution, and as such costs the mission nothing; but the Girls' School alone cost for the year ending 31st March 1889 in all Rs. 644-2-0, of which the Government grant covered exactly Rs. 101-8-0. With this as the grant-in-aid, which as Mr. McAfee knows must not exceed one-third of the gross cost of the school, how can he estimate its total expenditure at so low a figure as Rs. 230? Further, to compare the cost for the maintenance of a High School with that of a Vernacular School is, as every one familiar with educational work in this country will understand, singularly misleading. The salary paid to a single master in a High School is in many cases more than the total cost of the up-keep of an entire Vernacular School. As a case in point I may mention that Mr. McAfee's own salary as teacher was in excess of the amount he has reckoned as the annual expenditure for all the six Mission Vernacular Schools in Ahmedabad. While thus it is obviously fallacious to compare schools of different grades, a comparison between those of the same grade may perhaps prove instructive.

On looking up the official returns for the Mission Vernacular schools for the year ending 31st March 1889, I find from column 78 that the annual cost from all sources of instructing each

pupil was for the three Girls' Schools Rs. 6-14-5, Rs. 8-3-5, and Rs. 21-7-6 respectively. Of these schools the first and second are in Ahmedabad and are attended solely by heathen children, but the third is in Ranipur and is attended solely by Christian children. These figures demonstrate that the annual amount spent on the training of one Christian girl at Ranipur is considerably more than double the expense incurred for a non-Christian girl at Ahmedabad. Here again then we see a "marked," yet not "lamentable," contrast. The cost borne by the mission alone for the instruction of each pupil was during the same period Rs. 4-8-1, Rs. 6-0-3, and Rs. 18-4-4 respectively, so that, regarded from this point of view also, the mission pays in one year for the education of one Christian girl in the school at Ranipur rather more than it pays for that of three non-Christians in school No. 11, or even four in school No. 1, at Ahmedabad. I do not, I must admit, feel so positive as Mr. McAfee seems to be as to the propriety of thus assisting out of all due proportion the Christian as against the heathen pupil; but it is well nigh unaccountable that, just while our Mission is (shall I say?) erring so far in this direction, it should be publicly assailed for its "disregard" of the very method it has so emphatically been countenancing. In the impeachment Mr. McAfee has framed, what is "marked," and I am afraid I must add what is "lamentable" too, is the extraordinary want of accuracy in his facts and figures.

Mr. McAfee speaks in conclusion of the "lack of opportunity" for the children at Ranipur to receive a high education. This too is altogether inaccurate. In the village itself a training amply sufficient for admission into an Anglo-Vernacular School is provided for any boy who cares to avail himself of it, and on his reaching this stage there is nothing to prevent his attendance at the English High School at Ahmedabad. Heathen boys are able to walk, or ride, the four miles in and the four miles out, and to assume that this is a feat beyond the power of our Christian lads, would most assuredly tend to that very emasculation which Mr. McAfee deplors and which every missionary strenuously seeks to prevent.

Yours faithfully,

GEO. P. TAYLOR.

To the Editor of the "Bombay Guardian."

DEAR SIR:—In your issue of the 4th instant I find that Mr. G. P. Taylor, while replying to Mr. McAfee's statement, attacks me very unjustly; may I therefore be allowed to defend myself, by stating through your paper, the correct particulars of my case.

Mr. Taylor in his letter, first accuses Christian teachers of having been proved mentally or morally unfit and then of being immoral or hypocritical. So long as I was in the school I never found any instance of a single Christian teacher being guilty of these vices or one of them, or of being accused of them during the time of his services. My accuser was my judge, and under these circumstances what an amount of justice I must have received, can be easily understood by impartial persons. In fact I was treated very oppressively. Mr. Taylor, instead of admitting the fact that on account of his strong suspicion about my being inclined towards the Salvationists he had dismissed me, brings forth a false charge against me, of which I was totally ignorant until the *Bombay Guardian* came to hand. If, however, Mr. Taylor had such a strong and just ground to dismiss me as he alleges, why did he not speak a word or ask me for an explanation when I was reported guilty; and still more, why did he not mention it in the notice as a just cause for which my services were to be dispensed with? What I know and believe to be true is this, that some members of the Salvation Army occupied a house opposite to the mission bungalow on payment of rent to its proper owner. Of course Mr. Taylor did not like this, and consequently he wanted me to file a suit against them for wrongly trespassing in my house. I failed to under-

stand how that house was mine till then, when long before the court had ordered me to make it over to the charge of another tenant, who in his turn after taking it from me, had made it over to the owner; and the owner had supplied me with another house in the place of this one. Thus the very house was left vacant until the Salvationists applied for and got it. What right could I have over this house, which was neither occupied nor paid for by me? But Mr. Taylor wanted to drive them out anyhow, and so the morning he saw the Salvationists in, he came to me with a request to deprive them of the house on plea that it was mine. On my explaining it to him that it was not mine, he said, "I know, I know that you are their friend," and added, "but mind, Bhikha, at the moment the Salvationists step within the threshold of your door, you will be dismissed." Here, my kind friends, I leave it to your judgment whether I was guilty of not helping Mr. Taylor in crushing down the Salvation Army, or the accusation laid against me after three years which my soul knows not.

Shortly after this quarrel, an elderly missionary, rather interested in my cause, came to Ahmedabad and inquired my case from the people (one of whom I suppose was his host, Mr. Taylor) and also wanted to see me, which he could not do for want of leisure, thus writes to me in Gujarati, after his going back to his station, which when translated in English, is as follows:—

"Peace (kusalta) be to Bhikha from ...Sahib. The object of my writing to you is when I came to Ahmedabad I had a strong desire to see you, but you did not appear, and I had no time to look out for you. A disagreement took place between you and.....and for this I am very sorry; because it sets bad example to others and disgraces (us) all. No one gains a bit. Again some people say that to trouble.....and sahib (Mr. Taylor) Bhikha secretly helps the Salvationists. If this be true, it is a matter of great regret, because it is not a just thing for you to do, and again what will you gain by doing so? I hope it must have not been so and am very anxious to hear from you about it. If it is not so, it is far better. However if you or any other man out of those that draw their salaries from the mission were to do so, it must be undoubtedly known that the so doer will be forthwith sacked from his services, and in future will never be employed again. As many as want to get saved, they may; we have no objection, but the noise we don't want. Your mother became very sorry before me and on her request I write. Being your true friend I write to you; and therefore think over what I have said. Take care not to do anything wrong lest you will have to suffer, and at that time I will not come to your help.

"Yesterday it rained here and so everyone is quiet.

"Yours truly,"

After going very carefully through the contents of this letter which was received in July 1885, can my readers believe for a moment that Mr. Taylor could have dismissed me on account of my having urged his young inquirer, then attending the school, not to profess Christianity, and that not on account of my not helping him in his very unjust and illegal deeds of accusing the Salvationists. It should also be noticed that the writer of the above was not then knowing the present false accusation laid against me, and that, was it possible for me to be kept up in my services when they had determined to sack not only me but any out of those that draw their salaries from the mission, no sooner than he would show a little love to the Army. Have you ever heard a single I. P. Mission's Christian speaking in favour of the Salvation Army? How can this be possible where all the paid agents of the mission are serving under the penalty of being forthwith sacked in case any of them were to do so. As I showed a little sympathy to the Army, my accuser, my judge and my superior, Mr. Taylor, pronounced his judicially arrived at verdict, "that a month

after date your services will be dispensed with, as being no longer required." But this is not all he did. I have had to undergo still greater difficulties, of which if necessary I will write again, and in the meanwhile I leave it to your judgment whether Mr. McAfee is not perfectly right in his statement, namely, "a third was dismissed by the present resident missionary—the Rev. G. P. Taylor—because he had exhibited, as the missionary thought, too friendly a spirit towards certain members of the Salvation Army."

May God help the truth teller is my sincere prayer to Him.

Yours faithfully

BHUKHA ISHWARDASS PATELL,

Ajmere, 13th May, 1889. (Native Christian).

OPENING OF JUBBULPORE MISSION BUILDINGS.

DEAR SIR,—We had quite an enjoyable time at the entertainment in connection with the opening of the Mission Buildings at Jubbulpore. The Rev. Isaac Row, Secretary of the Anglo-Indian Evangelization Society, presided on that auspicious occasion and spoke some encouraging words. Appreciative addresses were delivered by the Revs. Hard, Tindale, brother Geering, Treasurer of the Church, and the undersigned. The singing by the choir was good. The guests of whom a large number were soldiers, did justice to the luscious fruit and large supply of sweets got ready for that occasion by kind hands.

The buildings, the corner stone of which Mr. McKenzie, chief Commissioner of the Central Provinces laid, are strong and substantial, spacious and lofty; and one consequently realizes a sense of security within its high walls.

A letter from Bishop Thoburn, of the 14th instant, Calcutta, regretting his inability to be present at the opening of the Mission Buildings, and promising to visit the Ajmere District during the rainy season, was read by the Pastor to the congregation last Sunday evening.

Yours in Christ,

T. E. F. MORTON, Missionary,

M. E. Mission, Khandwa.

Jubbulpore, 20th May, 1889.

UNPRONOUNCEABLE.

A Russian resident of the United States entered a savings' bank in one of our Eastern cities and said he wished to make a first deposit. "What is your name?" asked the clerk.

"Dimitri Ssolikamavitch."

"What?" said the clerk, dropping his pen and looking up in open-mouthed amazement.

"Dimitri Ssolikamavitch," was the quiet reply of the stolid looking Russian.

"I—I—er—how do you spell it?"

"D-i-m-i-t-r-i S-s-o-l-i-k-a-m-a-v-i-t-c-h," replied the man in one breath.

"I guess you'll have to spell it a yard or two at a time," said the clerk laughingly.

When the name was finally written the clerk asked: "Where were you born?"

"In Tchernocholunitzkoi."

"Where?"

"In Tchernocholunitzkoi."

"Wait! wait!" said the clerk. "Spell it one letter at a time."

It was easy enough to fill out the other blanks, but when the man had gone the clerk said: "One more Russian depositor to-day and I shall go home with brain fever."—*Youth's Companion*.

PASSENGERS ARRIVED.

Per P. & O. Str. *Coromandel*, May 19th.

From London.—Mrs Beaufort and two children Mrs Davy, child and two infants Mr and Mrs Millie Mr Hordern Mr Rowand Miss Little Miss Widlake Lieut J Randall Major and Mrs Leckie Depy Surg-Genl Jameson Mr Jackson Mr Bourke Miss Baynham Mrs and Miss Angove.

From Brindisi.—Colonel Sir W S Seaton Mr H E Lockhart

Colonel Wise Mr W D Stuart Rev G H Lewis Mr Sullivan Mrs Sullivan Rev G A Eoll Colonel Western.
From Malta.—Mr R Westrup and Mrs Westrup.
From Gibraltar.—Mr B J Cordoso B de Costa.

PASSENGERS SAILED.

Per P. and O. Str. *Assam*, May 21st.

For London.—Mr W Cooper Mr F O'Meara Mr J Richardson and Dr Bullock.

For Brindisi.—Mr T A Bulkley Capt V A Fowler Mr P Acatos, Mr and Mrs Morse Mr R B Dow Lord Bunning Capt Lewis Mr A Castleburg Capt Vaughan Col G E Hancock and Mr E Short.

For Marselles.—Mr C H Armstrong Col Jackson Mr H T Davies Mr R H Baker, Capt F Cole Mr Buchanan and Sir H M and Lady Plowden.

For Ismailia.—Mr W Steffen.

For Suez.—Mr. Peter Lorenzo.

Domestic Occurrence.

DEATH.

LUCAS—Abner, son of David and Anubai Lucas, died at Ellora on the 6th instant, aged 7 months 15 days, deeply regretted.

Advertisements.

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